A Quick Comparison of Ĥusām al-Ĥaramayn and Al-Muhannad

This is an extract from the book The Killer Mistake. Full PDF can be downloaded at the below link:
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		HUSAM AL-HARAMAYN	MUHANNAD
1	**Description of the Book**	**Fatwā Portion of a Book and Endorsements**	**Answers to 26 Questions and Endorsements**
2	**Author**	Fatwā by **Imām Aĥmad Riđā Khān** (1272-1340 / 1856-1921)	Answers by **Khalīl Aĥmad Ambethwi** (1269-1346 / 1852-1927)
3	**Year of Writing**	**21st Dhi'l Ĥijjah 1323**	**18th Shawwāl 1325**
4	**Endorsements**	**1323-1324**	**1328-1329**
5	**Year of Publication**	**1325**	**Impossible before 1329** Because of inclusion of excerpts from Sayyid Barzanji's book signed Rabīý al-Awwal 1329
6	**Questioner**	**This fatwā was Alahazrat's initiative**	**Anonymous** No description or names of who put forth these questions even though Mazhar Ĥusayn cites Ĥusayn Madani's claim that "prominent scholars of Ĥaramayn posed these questions"
7	**Endorsements**	**33 scholars from both sanctuaries**	**Purportedly, 6 scholars from both sanctuaries**
8	**Names of Endorsers from Makkah**	**1. Shaykh Muĥammad Saýīd BāBuşayl** **2. Shaykh Aĥmad Abu'l Khayr Mīrdād** **3. Shaykh Şāliĥ Kamāl** **4. Shaykh Álī ibn Şiddīq Kamāl** **5. Shaykh Ábd al-Ĥaqq Ilāhabādī** **6. Shaykh Ismāýīl Khalīl** **7. Shaykh Abū Ĥusayn Marzūqī** **8. Shaykh Úmar ibn Abū Bakr BāJunayd** **9. Shaykh Áābid ibn Ĥusayn Mālikī** **10. Shaykh Álī ibn Ĥusayn Mālikī** **11. Shaykh Jamāl ibn Muhammad** **12. Shaykh As'ád Dahhān** **13. Shaykh Ábd al-Raĥmān Dahhān** **14. Shaykh Yūsuf Afghānī**	**1. Shaykh Muĥammad Saýīd BaBuşayl** **2. Aĥmad Rashīd Khān Nawwāb al-Ĥanafī** **3. Muĥibbuddīn Muhājir Makkī** **4. Muĥammad Şiddīq Afghānī Muhājir Makkī** The following two scholars apparently withdrew their endorsement to *Muhannad*, according to Khalīl Aĥmad himself, but names are still included **Shaykh Áābid ibn Ĥusayn Mālikī** **Shaykh Álī ibn Ĥusayn Mālikī**

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		15. Shaykh Aĥmad Makki Imdādī **16. Shaykh Muĥammad Yūsuf Khayyāţ** **17. Shaykh Muĥammad Şāliĥ BāFaḍl** **18. Shaykh Ábd al-Karīm Dāghistānī** **19. Shaykh Saýīd Yamānī** **20. Shaykh Ĥāmid Jaddāwī**	
9	**Names of Endorsers from Madīnah**	**1. Muftī Tājuddīn Ilyās** **2. Shaykh Úthmān Dāghistānī** **3. Shaykh Sayyid Aĥmad Jazāyirī** **4. Shaykh Khalīl Ibrāhīm Kharbūtī** **5. Shaykh Sayyid Muĥammad Saýīd** **6. Shaykh Muĥammad Úmarī** **7. Shaykh Ábbās Riḍwān** **8. Shaykh Úmar ibn Ĥamdān Maĥrisi** **9. Shaykh Sayyid Muĥammad Dīdāwī** **10. Shaykh Muĥammad Sūsī Khiyārī** **11. Shaykh Sayyid Aĥmad Barzanjī** **12. Shaykh Muĥammad Azīz Wazīr** **13. Shaykh Ábd al-Qādir Tawfīq Shalbī**	**1. Shaykh Sayyid Aĥmad Barzanjī** **2. Aĥmad ibn Muĥammad al-Shanqīţī Maliki**
10	**Endorsers from Makkah in common**	Not Applicable as this was written prior to *Muhannad*.	**ONLY ONE** **Shaykh Muĥammad Saýīd BaBuşayl**
11	**Endorsers from Madīnah in common**	Not Applicable as this was written prior to *Muhannad*.	**ONLY ONE** **Shaykh Sayyid Aĥmad Barzanjī**
12	**Scholars who withdrew their endorsement**	None of the above scholars has **withdrawn** any attestation. Shaykh Barzanji criticised an opinion on "Knowledge of the Five" in a separate book ***Ghāyatu'l Ma'mūl***, in which he mentioned the attestation of *Ĥusām* a **second time**, but did not rescind it. However, numerous proofs against his position can be found in ***Jalā'a al-Qulūb*** by Shaykh Muĥammad Kattani and which is in agreement with ***Dawlah al-Makkiyyah***.	**1. Shaykh Áābid ibn Ĥusayn Mālikī** **2. Shaykh Álī ibn Ĥusayn Mālikī**
13	**Number of scholars mentioned above resident in either of the two sanctuaries**	All **33 scholars** are well-known resident scholars; most of them are muftīs and teachers belonging to all the four madh'habs.	Only two scholars mentioned above – one in each Ĥarām – are well-known. The endorsement of two other prominent scholars the Mālikī brothers is inadmissible because they took back the endorsements according to Khalīl himself.

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		Shaykh **Ábd al-Ĥaqq Ilāhabādī**, migrated to Makkah in 1283; Alahazrat is 20 years younger to him and he was the teacher of many úlamā in Makkah.	**Aĥmad Rashīd, Muĥibbuddīn** and **Şiddīq Afghānī:** all three are migrants – notably absent is Shaykh Ábd al-Ĥaqq Ilāhabādī, even though he is a prominent khalifah of Haji Imdādullāh Makki. The second endorsement from Madīnah, of **Shaykh Shanqiti** is obvious – he attests beliefs which Deobandis deem shirk such as the soul of RasūlAllāh to be present in homes of Muslims and standing in respect – *qiyam* in Mawlid, etc.
14	**Attestations by Induction**	All attestations are direct and meant for the fatwā of Alahazrat.	Khalīl Aĥmad has included 23 endorsements for the book of Shaykh Barzanji and claims that these are attestations for his book by induction. Perhaps Keller can elucidate more on *Association Fallacy* in this regard.
15	**Names of Endorsers from India**	Not Applicable. This fatwā was attested only by scholars of Ĥaramayn. Later, Mawlānā Hashmat Álī obtained attestations of **268** scholars in the subcontinent and published as a separate book titled ***Sawārim al-Hindiyyah*** but this was after the passing of Alahazrat. Many scholars who signed are neither students of Alahazrat, nor his disciples.	According to the author, attestations for the book were first solicited in India and thereafter sent to Ĥaramayn, Syria and Egypt. Almost all Indians who endorsed it are Deobandis themselves, including **Ashraf Álī Thānawī,** one of the co-defendants against ***Ĥusām al-Ĥaramayn*** and **Mahmud Ĥasan Deobandi** and a son of **Qāsim Nānotwī**.
16	**Direct references in the book to those who are being refuted**	Yes, the fatwā specifically names Deobandis in the fatwā; and all those quotes mentioned in the fatwā attributed to Deobandis can be independently verified. Scans from those books are presented in Appendix C.	In Q23, Alahazrat Imām Aĥmad Raza Khān is mentioned as Al-Baraylawi and this is only direct 'refutation' where Khalīl Aĥmad claims that this fatwā was forged by Alahazrat and slanders him as a master forger. In this answer Khalīl Aĥmad also accuses Alahazrat to be similar to Qādiyānī because, according to Khalīl, Alahazrat claimed Messengership covertly and cloaked it under being Mujaddid. We invite Deobandis to substantiate this claim and if it is not found anywhere, what is the status of *Muhannad* and its author?
17	**Direct references to the fatwā and takfīr in endorsements**	Yes, almost all endorsements directly endorse takfīr – some of them name the scholars of Deoband explicitly and call them kāfirs.	No endorsement by any of the four-five scholars in Ĥaramayn mentions the takfīr or the withdrawal of such takfīr.

Khalīl Aĥmad claims in *Muhannad* that Alahazrat forged that fatwā of *wuqūú* by Gangohī – even though Mawlānā Ghulām Dastagīr had already apprised scholars of Ĥaramayn in 1307/08; that putrid fatwā and its refutation was published in India in the lifetime of the author by others and he never denied it. Even if that fatwā is denied by Deobandis, is it fair to accuse Alahazrat of forging that fatwā? Did any Deobandi accuse Alahazrat of forgery when Gangohī was alive, and if not, why not?